EFFECTS OF 1857 REVOLUTION ON INDIAN FREEDOM STRUGGLE AND PATRIOTISM: AN EMPIRICAL STUDY IN HARYANA

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INTRODUCTION

It was the morning of 11 May 1857. The city of De1hi had not yet woken up when a band of Sepoys from Meerut, who had defied and killed the European officers the previous day, crossed the Jamuna, set the toll house on fire and marched to the Red Fort. They entered the Red Fort through the Raj Ghat gate, followed by an excited crowd, to appeal to Bahadur Shah II, the Moghul Emperor a pensioner of the British East India Company, who possessed nothing but the name of the mighty Mughals — to become their leader, thus, give legitimacy to their cause. Bahadur Shah vacillated as he was neither sure of the intentions of the sepoys nor of his own ability to play an effective role. He was however persuaded, if not coerced, to give in and was proclaimed the Shahenshah-e-Hindustan. The sepoys, then, set out to capture and control the imperial city of Delhi. Simon Fraser, the Political Agent and several other Englishmen were killed; the public offices were either occupied or destroyed. The Revolt of an unsuccessful but heroic effort to eliminate foreign rule, had begun. The capture of Delhi and the proclamation of Bahadur Shah as the Emperor of Hindustan gave a positive political meaning to the revolt and provided a rallying point for the rebels by recalling the past glory of the imperial city.

The Revolt at Meerut and the capture of Delhi was the precursor to a widespread mutiny by the sepoys and rebellion almost all over North India, as well as Central and Western India. South India remained quiet and Punjab and Bengal were only marginally affected. Almost half the Company's sepoy strength of 2,32,224 opted out of their loyalty to their regimental colors and overcame the ideology of the army, meticulously constructed over a period of time through training and discipline.

The most outstanding leader of the Revolt was Rani Lakshmibai, who assumed the leadership of the sepoys at Jhansi. Lord Dalhousie, the Governor-General, had refused to allow her adopted son to succeed to the throne after her husband died and had annexed the state by the application of the Doctrine of Lapse. The Rani had tried everything to reverse the decision. She even offered to keep Jhansi 'safe' for the British if they would grant her wishes. When it was clear nothing was working she joined the sepoys and, in time, became one of the most formidable enemies the British had to contend with.

Revolt of 1857 in Haryana

The events of 1857 brought the company's rule to an end. India was henceforth to be governed by and in the name of her majesty. The impact brought by the events of 1857 was direct and indirect. It is also important to look at the arrangement during a century between 1818 and 1918, the beginning of political growth in Haryana. After the revolt of 1857, Delhi was made the headquarters of a Commissioner's division comprising the district which formed Ambala division in the then Punjab. In 1861, the Sonipat tehsil was transferred to Delhi and from 1862 onwards, the Delhi district consisted of three tehsils-Sonipat, Ballabhgarh and Delhi.

From Delhi, the fire of the revolt spread to Gurgaon district. When around 300 Sepoys marched to Gurgaon from Delhi they found great support from the local populace. W. Ford, Collector-Magistrate of Gurgaon, tried to check the ‘rebels’ at Bijwasan, a village near Gurgaon, on May 12 but failed. He again failed to repulse the ‘rebels’ when they attacked the district administration. ‘Rebels’ occupied the district headquarters and seized money from the treasury and destroyed the houses of the Europeans and their supporters. The files and other records of moneylenders were burnt and prisoners were released from the district jail.

In Mewat, the sturdy and warlike Mewatis came in large numbers under the leadership of a Meo peasant, Sadruddin of Pinangwan village, and formed a 'dhar'. The Meos were up at once and plundered Tauru, Sohna, Ferozepur, Punhana, Pinangwan and Nuh. With the help of Sarot Jats of Hodal and Pathans of Seoli, the loyalists (the Rawats and Rajputs) despite having government support were completely routed. A powerful group of rebels led by Thakur Shiv Nath Singh, a former minister of Jaipur, attacked Major W. Eden, the political agent of Jaipur state, who had to return to Jaipur at once, leaving Mewat.

In Ahirwal, people waged a gallant struggle under the leadership of Rao Tula Ram and his cousin Rao Gopal Dev. The Raos along with 400 to 500 followers went to the tehsil headquarters at Rewari and deposed the tehsildar and the thanedar. They seized money from the treasury and took government buildings in their control. The British forces faced heavy casualties in the battle of Nasibpur, near Narnaul, and Col. Gerarad was killed. Ahirs and Mewatis combined their forces. In areas close to Rewari, Mewatis, sometimes coming from Dausa and Bharatpur (Rajasthan), enrolled as fighters, were satisfied with the nominal pay Rao Tula Ram could offer in times of great distress. At Palwal, Mirza Gafur Ali and Harsukh

Rai, both small tradesmen, led people against the British. At Faridabad, Dhanna Singh Rajput assumed the leadership. Nawab Ahmed Ali led people of Farrukhnagar.

In Hisar district, people revolted against the British under Muhammed Azim in Hisar and under Hukam Chand, a middle-aged Jain businessman, his young nephew Faquir Chand and a Muslim friend Meena Beg, in Hansi. In Hisar, after the murder of the Collector the jail convicts were released and the houses of the Europeans were set on fire while two women, Mrs Jeffery and Mrs Smith, and their children were cruelly murdered by their servants. Deputy Commissioner of Hisar Wedderburn was killed. Mrs Barwell and Mrs Wedderburn, with their children were massacred by the mutinous troops while David Thompson, tehsildar of Hisar, was murdered by his peons. In all, 23 Europeans and Christians were murdered.

Villagers of Panipat district refused to pay land revenue and joined hands with the revolutionaries of Rohtak and marched to Delhi. They returned after 22 days and threatened to attack the Collector's camp, while 19 other large villages mostly in Bhalsi and Korana 'Zails' (group of villages) rioted, burnt some government buildings, committed robberies and murders, and refused to pay land revenue. The Gujjars did not remain behind and plundered the countryside. All these villages were fined and punished in various ways. In the city of Panipat, an open rebellion took place where Bu Ali Shah Qualandar led the movement and attacked the Collector's camp but was prevented by some Jind troops. Many revolutionaries were caught and hanged.

At Thanesar, where Jats and Dalits had burned down government buildings, two Walliullahite Maulvis assumed leadership. Declaring Zafar's rule they enrolled Gujjars as soldiers and levied a 10 per cent livelihood tax on all big shopkeepers. People at Ladwa, Pehowa, Kaithal and Pundari also raised their voice against the British rule.

Major fighters of Revolt of 1857 in Haryana

RAJA NAHAR SINGH TEWATIA (1823–1858)

The 32 years old king of Ballabhgarh a princely state founded by Jats of Tewatia clan in Faridabad District of Haryana, 20 miles away from Delhi. He revolted against the British rule, and refused to extend any help to District Collector William Ford, who was collecting forces to curb the uprising. He joined the forces led by Emperor Bahadur Shah and actively recruited infantry or cavalry soldier to revolt against the British. He was involved in

recruitment of forces, collection of funds and ordered his small army to take over Palwal, from the British forces during the 1857 uprising. He is known to have secured the road from Delhi Gate (Delhi) to Bhadrapur (Bharatpur) and drove the British away from Pali (Rajasthan), Palwal and Fatehpur, as per his letters to Bahadur Shah Zafar dated 22 May and 25 May 1857. The British established a Military Commission, to prosecute him and recovered a large number of weapons, horses, bullocks, carts, rifles, dresses and other war material from his fort. He along with his Army commander Gulab Singh Saini was hung in Chandni Chowk on 9 January 1858 and his estate was forfeited.

Even today the day Raja Nahar Singh the hero of India's First War of Independence (1857), was hanged by the British is celebrated as Balidan Diwas (The Day of Sacrifice) and India Post issued a postal stamp in his honor. Nahar Singh Mahal in Ballabhgarh, Nahar Singh Stadium in Faridabad which has hosted several International Cricket Matches and Shaheed Maharaja Nahar Singh Marg a road near Wazirpur Depot in Delhi are named him. Raja Nahar Singh metro station in Violet line is also named after the matyr. Every year Raja Nahar Singh cultural festival is held by Haryana Tourism at Nahar Singh Mahal, during the Kartik month.

RAO TULA RAM

Equated as the Subhash Chandra Boseof Haryana — Rao Tularam was born in a family of Jagirdari from Rewari and palyed a part in the 1857 revolt. He was just 14 year old when his father died. Just before the Mutiny of 1957 Rao Tula Ram captured the revenue office and other government buildings before proclaiming himself as Raja of Rewari, Bhora and Shahjahanpur parganas before proceeded to support Bhadur Shah Zafar.

To consolidate his position, he reorganized the administration and set up an efficient revenue collection system besides expanding his army from 500 to 5000 men within a span of few months and setting up a foundry for making small arms and ammunition at Rampur fort. He also elicited the support of the rajas of Ballabgarh and Bhadurgarh and nawabs of Jhajjhar, and Farrukhnagar. But after the fall of Delhi, on Sept 20, 1957 Brigadier-General Showers led a column of 1,500 men, a light field battery, 18 two-pounder guns and two small mortars to capture Rewari and liquidate the Rampur fort. Rao Tularam realized that the mud fort of Rampura was militarily difficult to protect hence he made a strategic retreat to engage

the British on more open grounds. Despite knowing that defeating the British army was next to impossible Tularam rejected the British offer to surrender in exchange for amnesty.

Soon Rao Tula Ram returned to Rewari to take on the British who sent a column of 1500 men commanded by Col Gerrad. The armies met at Nasibpur, close to Narnaul where Rao Tularam ambushed the British forces – mortally wounding Col Gerrad and sending the English camp in disarray. However unfortunately in the end Rao Tularam was defeated, not by the British, but by his own countrymen from Jaipur, Alwar, and Nabha and Patiala princely states who sent reinforcements to help the beleaguered British forces. After the battle, Rao Tula Ram moved to Rajasthan and joined Tantya Tope's forces. After the failure of the 1857 revolt all over India, Rao Tularam escaped to Iran in the guise of a saint/ hakim by ship from Bombay and requested the Shah of Iran for military help. The Shah expressed his inability to offer any military help to Rao Tularam. But though the British demanded Rao Tularam to be handed over to them, the Shah refused. Rao Tula Ram then moved to Afghanistan and sought help from the Amir. Amir Mohammad Khan gave a state reception to Rao Tularam and also assured help but unfortunately Rao Tulraram died at the age of 38 in Kabul. The Amir ensured that Rao Tulraram's ashes were sent to Rewari. Rao Tula Ram marg – a road in Delhi is named after him.

Abdur Rahman Khan of Jhajjar

Jhajjar was the biggest state in Haryana. It had a large territory and a population of about 1,10,700 people, the majority of whom were Hindus. The state was a creation of the British who gave it to Nawab Nizabat Ali Khan, a Bahraich Pathan of Kandhar side in 1806, for his meritorious services during the Anglo-Maratha strife of 1803. Nizabat was succeeded by Faiz Muhammad Khan in 1824. He was a good ruler and people liked him very much. He died in 1835 and was succeeded by Faiza Ali Khan; he ruled for only five years and was succeeded by Abdur Rahman Khan (1845).[1]

In 1857 Abdur Rahman did not play any positive role though his subjects risen in masses. Immediately after the outbreak of the revolt, he contacted Colvin, the Lieutenant Governor of Agra, asking him to issue instructions as to what he should do. The Lieutenant-Governor appreciated the move of the Nawab and asked him to extend as much help as

[1] Buddha Prakash, Glimpses of Hariyana, 1967, p.95.

possible to Harvey, his Agent at Delhi. He contacted Harvey and assured him of full support in the form of men, money and material.[2]

Akbar Ali of Pataudi

Pataudi was a small state with an area of 120 square km and a population of 6,600, mostly Hindus. The state was a creation of the British, a gift to a Faiz Talab Khan by Lord Lake in 1806 for his meritorious services during the Anglo-Maratha strife of 1803. Nawab Akbar Ali succeeded him in 1829.

During the Uprising of 1857 Nawab Akbar Ali addressed several letters to Bahadur Shah showing him entire devotion and faithfulness. But this was only lip allegiance because he did not help the emperor by men, money and material. On the other hand he showed full loyalty and faithfulness to the British, gave protection to fugitives (European) for several days. The British authorities took a lenient view of his activities during the crisis and he went unpunished.

Hassan Ali Khan of Dujana

The State of Dujana with an area of 160 square km. and a population of 27,000 was given to one Abdus Samad Khan in 1806 for his services during the Anglo-Maratha strife of 1803. He was a good & wise chief who managed the affairs of his state well. He was succeeded by Dunde Khan who remained in saddle until 1850 when he was succeeded by his son, Hasan Ali Khan. Hassan Ali was a kind-hearted Nawab and his subjects liked him very much. In the Uprising of 1857, the Nawab did not play any significant role. Except for his visits to the court of Bahadur Shah, he does not seem to have rendered any useful service to the rebels' cause. The British took a lenient view of his activities also and let him go free.

Bahadur Jang Khan of Bahadurgarh

Bahadurgarh, a small state with an area of 60 square km. and a population of 14, 400 persons, was founded by Ismail Khan, the younger son of Nawab Nizabat Khan, the founder of the Jhajjar state. Bahadur Jang succeeded him in 1806, as a minor of 2½ years. The Nawab

[2] Sirsa District Gazetteer, 1988, p. 34.

of Jhajjar managed the affairs of the state during his minority, and when he came of age, he led a dissolute life. As a result, the state was in a deplorable condition in 1857.[3]

On 13 May, Emperor Bahadur Shah sent a message to the Nawab directing him to come in person to the imperial court. To this he sent a reply thirteen days later showing his inability to attend the court on account of chaos, confusion and disorder in his state. However, he promised to come to Delhi as soon as law and order was restored. He did not seem to have rendered any service to the emperor-except paying a nazr of four gold mohars through his physician, Pir Badhashah Khan and lawyer Lachhman Singh. These facts were taken note of favourably by the British after the fall of Delhi (September, 20 1857) and the Nawab was not put before the military court on the recommendations of the Commissioner of Delhi Division. He was tried by an ordinary court instead. The court deprived him of this territorial estates, the total revenue of which amounted to about 1½ lakh of rupees per annum. In return the Nawab was given monthly pension of 1,000/- rupees, plus Rs. 4,000/- per annum to be given to his mother, widows of his father and other blood relations. The Nawab was not permitted to reside at Dadri and was removed to Lahore.[4]

Aminuddin of Loharu

Aminuddin of Loharu, a small state measuring 448 sq.km. with a population of 18,000, behaved like his other fellow-princes. He played a game of duplicity : on the one hand he paid lip allegiance to Emperor Bahadur Shah and on the other he was in secret communication with the British. After the fall of Delhi the British did not take any serious view of his activities and pardoned him.

Raja Sarup Singh of Jind

The state of Jind (area 584 sq. km. and population 56, 024) enjoyed a big name in Haryana and Punjab. It was founded, with other Sikh states in the region, in 1763 by Gajpat Singh, a great-grandson of phul, the founder of Phulkian Misl and the maternal grandfather of Maharaja Ranjit Singh. In 1857, Raja Sarup Singh, the fourth descendant of Raja Gajpat

[3]Dr. Minas Narrative, vide chick, Annals of the Indian Rebellion, 1857-58, p. 713.
[4] 1857-8. edited by colonel Malleson, 1914, Volume VI, p.140

Singh was on the gaddi. He was a brave man with an ordinary intellect, certainly a type who would behave conservatively at the time of crisis.[5]

Objectives of research

- To understand the background of the Revolt 1857.
- To study the effects of 1857 revolution on Indian freedom.
- To understand the causes of The Revolt of 1857.
- To understand the out Break and spread of the Revolt of 1857 in Haryana.
- To understand the participation of the people of Haryana in the Revolt of 1857 in India.
- To understand the significance of the uprising in the region.

[5] Karnal District Gazetteer, 1918, p.40.

REVIEW OF RELATED LITERATURE

The historiography of the British Empire refers to the studies, sources, critical methods and interpretations used by scholars to develop a history of Britain's empire. The historians and their ideas focused on the advocacy of imperial or sovereign interests over the interests of the dependent states. In the same manner in the 19th century, writers like J. W. Kaye,[6] J. B. Malleson,[7] W. W. Hunter,[8] T.R. Holmes,[9] and others did serious writing on the Revolt of 1857. Their principal concern was to refute the theory that the uprising was a reflection on the character of British rule in India. It was natural for these writers to stress the military aspect of the revolt. Some of them were convinced that the real explanation of the revolt was a lack of dissipation in the Bengal army. However, many of the accounts were narrative and merely reflected the spirit of the time.

As a military historian, J.W. Kaye has written a detailed account of 1857 in his multi-volume account. While rejecting 1857 as a mass movement, his account justifies the British's racial superiority. He further observes that 1857 was a conspiracy of some old aristocrats against the British.[10] G.B. Malleson completed J.W.Kaye's third volume with the title of 'History of the Indian Mutiny of 1857, and W.W. Hunter's main argument was that the revolt was a conspiracy by Muslims against the British. Similarly, they tried to minimize the

[6] Kaye J.W., 'History of Sepoy War in India, Vol. I-II, W.H. Allen, Publication, London, 1864-1876.
[7] Malleson G.B. completed, J.W. Kaye's third volume and the title of, 'History of the Indian Mutiny of 1857-1858', London, 1878.
[8] Hunter W.W., The Indian Musalmans: Are They Bound in Conscience to Rebel Against the Queen, Trubner and Company. London, 1871.
[9] Holmes T.R, 'A History of the Indian Mutiny and of The Disturbance Which Accompanied It Among the Civil Population' W.H. Allen, London, 1893.
[10] Kaye J.W., 'A History of the Sepoy War in India, 1857-58', Volumes-I-II, W.H. Allen, London, 1864-76.

significance of this event by describing it as mere 'sepoy mutiny. They denied the popular support of the uprising of 1857. Their main focus was to justify the brutality of the British that happened during the rebellion. Gradually, however, they have accepted the broad-based character of the uprising and the participation of the civil population.

Karl Marx and Engels contributed some articles in 'The New York Daily Tribute' (July 27, 1857) regarding the Indian uprising. Both have highlighted India's colonial exploitation to the anger displayed by the people during 1857. Moreover, both hailed the unity displayed by the Hindus and Muslims who opposed British colonialism during the rebellion. Their writings are very important because they give us an alternative view regarding the uprising of 1857.[11]

With the development of the working-class movement in India, efforts were made to analyze 1857 from a Marxist position by M N Roy[12] and Rajni Palme Dutt[13]. M.N. Roy (India in Transition, 1922) was dismissive about 1857 and saw in its failure the shattering of the last vestiges of feudal power. He argued that the 'revolution of 1857', was a struggle between the worn-out feudal system and the newly introduced commercial capitalism that sought political supremacy over the former.[14] Rajni Palme Dutta (India Today, 1940) also saw 1857 as a minor peasant revolt, even though it was led by decaying feudal forces fighting to get back their privileges and turn back the tide of foreign domination. Consequently, one witnesses the beginnings of a process that interrogated and critiqued the internal feudal, even while being appreciative of the popular basis of the rebellion.[15]

The access to sources after independence saw interesting developments relating to the debate about the nature of 1857. Sophisticated nationalist historiography emphasizing the complexities of the 1857 rebellion developed, the centenary year (1957) of the revolt saw the publication of many general accounts of the revolt written by nationalist historians like RC Majumdar, SN Sen, SB Chaudhary and KK Dutta. These nationalist historians were not

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[11] Marx Karl and Engels, The New-York Daily Tribune, July, 22, 1853, The First War of Independence 1857-1859, Progress Publishers, Moscow, 1975.

[12] Roy M.N., (21 March 1887-26 January 1954), born Narendra Nath Bhattacharya, was an Indian revolutionary, radical activist and political theorist, as well as a noted philosopher in the 20th century. He was founder of the Mexican Communist Party and the Communist Party of India.

[13] Dutta R.P., (19 June 1896 – 20 December 1974), generally known as R. Palme Dutta, was a leading journalist, theoretician in the Communist Party of Great Britain

[14] Roy M.N., with the collaboration of Abani Mukherji wrote, India in Transition, J B Target, Geneva, 1922, pp.1-2.

[15] Dutta R.P, India Today, Manisha, Calcutta, 1970 (originally published by Victor Golancs, 1940), pp.195,306

comfortable with the idea that 1857 was the first war of independence. The spirit of the Indian national movement influences these historians. It meant that some of them referred to ideas like nationalism that were purportedly witnessed during the rebellion or saw the very inception of a national movement in the 1857 rebellion. However, they went beyond the simple categorizations that had seen two dominant and opposing narratives- one that lauded the British as the victors who had won the war and on the other, the claims of the "rebellious Indians", who had been defeated. S.N. Sen's work commissioned by the government of India, "Eighteen Fifty-Seven"(1957)[16] was based on the government official documents, and R.C. Majumdar's book, "The Sepoy Mutiny and the Revolt of 1857" (1963)[17] also used official, extensive government material. But both have a different argument.

Sashibhushan Chaudhuri's books, "Civil Rebellion in the Indian Mutiny (1857–1859)" and 'Theories of the Indian Mutiny.'[18] are historiographic and dedicated to all the historians of the Mutiny in the hope of a new and deeper understanding. Chaudhari contented that the Mutiny was a "war of independence" and a revolt against the commercial and industrial classes, the bankers and the Mahajan. He gives attention to the internal complexities of the uprising of 1857. His book is very important, particularly on the historical writing of 1857. However, his books mainly dealt with the nature of rebellion. His focus was not on the regional variation of the rebellion of 1857. Another important work was edited by PC Joshi, entitled "Rebellion 1857, A Symposium (1957). He was the editor of this symposium and devoted his one-hundred pages' section, captioned "1857 in Our History", primarily arguing that the revolt constituted a great national-patriotic uprising, widely supported by all classes of the Indian but doomed to failure through the inevitable treachery of the feudal leadership. He argued that people of various castes, tribes, nationalities and religions rose together and fought against the imperialist EEIC. In this book, Talmiz Khaldun's contributed an article about the 'Court of Administration' made by the rebel soldiers, and he says that, this Court embodied a pattern of soldier-peasant democracy. Khaldun explained how this Court of Administration worked. This book mostly focuses on the nature of the Revolt of 1857 but had mostly to say on different regional variations of the uprising of 1857.

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[16] Sen S.N., Eighteen Fifty-Seven, Publication Division, Delhi, 1957.

[17] Majumdar R.C., The Sepoy Mutiny and The Revolt of 1857, Finna, K.L. Mukhopadhyay, Calcutta 1957.

[18] Chaudhary S.B., Civil Rebellion in Indian Mutinies, the World Press, Calcutta, 1957 & 'Theories of the Indian Mutiny', The World Press, Calcutta, 1965.

PROCEDURE AND METHODOLOGY

This chapter includes information about area of the study, research methodology, tools for data collection.

Area of the study

Present study will focus on 1857 revolt for Independence in India. The main focus of study will be based on role of Haryana in 1857 revolt. **Haryana**, state in north-central India. It is bounded on the northwest by the state of Punjab and the union territory of Chandigarh, on the north and northeast by the states of Himachal Pradesh and Uttarakhand, on the east by the state of Uttar Pradesh and the union territory of Delhi, and on the south and southwest by the state of Rajasthan. The city of Chandigarh, within the Chandigarh union territory, serves as the capital of not only that territory but also of the states of Haryana and Punjab.

Haryana was constituted on November 1, 1966, as a result of the partition of the former state of Punjab into two separate states—Punjabi-speaking Punjab and Hindi-speaking Haryana. Although the reorganization followed demands made by the Sikh community for a Punjabi *suba* (Punjabi-speaking province), it also substantially met the aspirations of people in the Hindi-speaking region of Punjab for a Vishal Haryana (Greater Haryana). The name Haryana, from Hari (the Hindu god Vishnu) and *ayana* (home), means "The Abode of God." Area 17,070 square miles (44,212 square km). Pop. (2011) 25,353,081.

Haryana has two major physiographic regions: the flat alluvial plain covering most of the state and, in the northeast, a strip of the highly dissected Siwalik (Shiwalik) Range (including the narrow foothill zone). Remnants of the Aravalli Range, which stretches from southwestern Rajasthan to Delhi, are evident in parts of southern Haryana.

The alluvial plain lies at an elevation of 700 to 900 feet (210 to 270 metres) and is drained by only one perennial river, the Yamuna, located on the state's eastern border. Many seasonal streams flowing from the Siwalik Range pass through the area, however. The most notable of these is the Ghaggar (near the state's northern boundary), which once flowed far enough to join the Indus River, in what is now Pakistan.

Population

From 2011 to 2018, Haryana's population grew at an annual pace of 8.03 percent. Hindus constitute great majority of Haryana's population. Sikhs and Muslims each form a small but significant minority; there is also a tiny community of Christians. Most of the state's Sikh population is located in the northeast and northwest, while Muslims are concentrated in the southeastern districts adjoining Delhi. Jats (members of the peasant caste) form the backbone of Haryana's agricultural economy. They also are prominent in India's armed forces.

Roughly three-fourths of Haryana's population remained rural in the early 21st century; however, cities have continued to grow rapidly as commercial, industrial, and agricultural marketing centres.The state's largest cities include Faridabad, Rohtak, Panipat, Hisar, Sonipat, and Karnal. With the exceptions of Rohtak, which is in central Haryana, and Hisar, which is in the northwest, most of the major urban centres lie in the eastern part of the state.

History

The Vedas, the most ancient manuscripts of the Vedic religion, stem from the area that is now known as Haryana. These Sanskrit documents were written by the Aryans, who descended into the region from the north between 2000 and 1500 BCE. Haryana is also considered to be the birthplace of Hinduism, which began to take discernible shape by the 2nd century BCE and had developed two distinct branches by the 4th century CE.

Lying across the route of overland incursion into India, Haryana has experienced many waves of migration over the millennia; a notable invasion was led by Alexander the Great in 326 BCE. The area also has been the site of numerous decisive battles of Indian history. Among the most significant of these conflicts were the Battles of Panipat, which occurred in 1526, when the Mughal leader Bābur defeated IbrāhīmLodī and established Mughal rule in India; in 1556, when Afghan forces were defeated by the army of the Mughal emperor Akbar; and in 1761, when Aḥmad Shah ʿAbdāli decisively defeated the Marathas, paving the way for British control in India. Also important was the Battle of Karnal, in 1739, when Nāder Shah of Persia dealt a blow to the crumbling Mughal Empire.

The area included in the present state of Haryana was ceded to the British East India Company in 1803. In 1832 it was transferred to the then North-Western Provinces of British India, and in 1858 Haryana became a part of Punjab. The union between Haryana and Punjab was awkward, however, largely because of religious and linguistic differences between the two regions: Punjabi-speaking Sikhs of Punjab vis-à-vis Hindi-speaking Hindus of Haryana. By the first decades of the 20th century, agitation for a separate state of Haryana was well under way, led most notably by Lala Lajpat Rai and Asaf Ali, both prominent figures in the Indian national movement, as well as by Neki Ram Sharma, who headed a committee to cultivate the concept of an autonomous state.

Haryana remained part of Punjab after the partition of India and Indian independence in 1947, but the demand for separate states—supported by both Hindus and Sikhs—continued, undiminished. Indeed, the movement gained momentum, reaching its fullest intensity in the early 1960s. Finally, with the passage of the Punjab Reorganization Act (and in accordance with the earlier recommendations of the States Reorganization Commission), Haryana was separated from Punjab in 1966 to become the 17th state of India.

Research Methodology

Present study will be completely doctrinal in its nature. This study will be conducted mainly based on the secondary sources. Various books on the concerned topic will be consulted. Also, the research paper from different journal will be used. The data will be collected from different secondary sources written by different scholars and historians will provide abstract idea in the study. The study will be mainly focused on the areas where the uprising of 1857 took place in India. The areas where rebellion, conflict, conspiracies and battles had occurred will be taken into consideration in this study. Without these sources, this study cannot be conducted in which they were deeply acknowledged.

Tools for Data Collection

Current study based on doctrinal method. Primary data source will be the access and analyze primary documents related to the 1857 revolution and subsequent events in Haryana. This might include letters, official decrees, newspapers, or personal accounts from that period. Study scholarly works discussing the 1857 revolution's impact on Indian freedom struggle and patriotism, especially focusing on Haryana's context. Analyze how the 1857 revolution affected the socio-political landscape of Haryana in the context of the Indian freedom

struggle. Look for patterns or shifts in ideologies, societal attitudes, or governmental policies post-1857 within Haryana. Trace the evolution of patriotism and nationalism in Haryana following the 1857 revolution. Explore any indigenous movements or resistance activities in Haryana during that period and their link to the broader freedom struggle. Assess the reliability and bias of the sources used for the study. Consider the ethical implications of interpreting historical events and their relevance to the present. Also Interpret historical events within the specific cultural, social, and political context of Haryana. Some case studies also includes in the study by carrying face to face interview with the family members of freedom fighters families of Haryana.

Secondary data will be collected from government gazettes, research papers, research thesis, journals, books, magazines, articles etc.

CHAPTERIZATION

Chapter 1: Introduction

The first chapter focuses on the various grievances of the people in the Haryana region, which was the result of the English East India Company's economic, social, religious and educational policies and impacted people's lives adversely in this region and created a sense of insecurity and an atmosphere of fear and apprehensions. This chapter also includes the objectives of the study.

Chapter 2: Review of Related Literature

This chapter includes the review of related literature.

Chapter 3: Methodology

Research Design: Explanation of the empirical approach used in the study (e.g., surveys, interviews, data collection tools).

Sampling Methods: Description of the sample population and selection criteria for the empirical study in Haryana.

Data Collection Techniques: Details on the tools, questionnaires, or archival sources used for gathering empirical data.

Chapter 4: Historical Context of Haryana

Pre-1857 Scenario in Haryana: Overview of the socio-political landscape in Haryana before the revolution.

Impact of the 1857 Revolution: Analysis of documented effects and changes post-1857 in Haryana.

Chapter 5: Empirical Findings

Demographic Analysis: Presentation of demographic data collected from surveys or interviews.

Perceptions of the 1857 Revolution: Analysis of participant responses regarding the perceived impact of the revolution on Haryana's freedom struggle and patriotism.

Chapter 6: Influence on Patriotism and Freedom Struggle

Cultural and Societal Impact: Examination of any cultural or societal changes linked to the 1857 revolution in Haryana.

Role of Local Leaders or Movements: Exploration of indigenous movements or leaders in Haryana post-1857 revolution and their contributions to the freedom struggle.

Chapter 7: Conclusion and Recommendations

This chapter includes the Summary Conclusions and Recommendations.

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